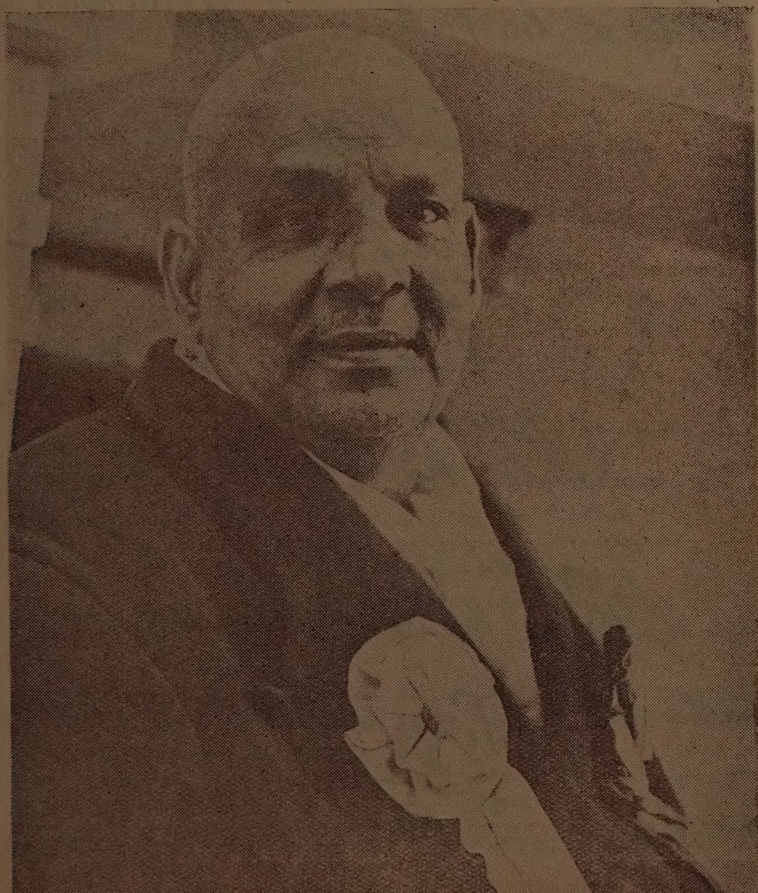


# The *Divine Life*

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# CONTENTS

|     |                                       | Pages |
|-----|---------------------------------------|-------|
| 1.  | Seek God                              | 75    |
| 2.  | Lesson of 'Ramayana'                  | 76    |
| 3.  | Indian Ideal of Religion and Morality | 79    |
| 4.  | Can We Know the Existence of God?     | 81    |
| 5.  | Concept of Reality in Sikhism         | 83    |
| 6.  | Science in Sanskrit Literature        | 85    |
| 7.  | My Visit to Sacred Sivanandanagar     | 88    |
| 8.  | Philosophic Systems in Brahma Sutras  | 90    |
| 9.  | Camaieu of a Saint                    | 93    |
| 10. | Vivekachudamani                       | 95    |
| 11. | Religion and Modern Civilization      | 96    |
| 12. | Ashram News and Notes                 | 97    |

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1<sup>st</sup> April 1959.

Prof A Klu walia M.A.

Ambedkar.

Eternal Bliss, everlasting  
peace and immortality  
Consist in the discovery of  
the true self or Atman.

He who knows himself is  
enlightened. He also  
knows for whom he has  
come.

Know the Speaker, Know  
the Doer, Know the Thinker.

May Law Bleng

Sivananda

## RELIGIOUS CALENDAR

(Sivanandanagar)

(21 April to 20 May)

### APRIL

21 Mahavira Jayanti

22/23 Chitra Purnima;  
Hanuman Jayanti

### MAY

3 Ekadasi

5 Pradosha Puja

7 Amavasya;  
All-Souls Day (Local)

10 Parasurama Jayanti

13 Sankaracharya Jayanti

14/15 Ganga Saptami

18 Ekadasi

20 Pradosha Puja

Special Ganga and Lakshmi  
Pujas on all Fridays.



# DIVINE LIFE

VOLUME TWENTY-ONE

APRIL, 1959

NUMBER FOUR

## Seek God

(Sri Swami Sivananda)

### THE UNSEEN POWER

1. Know that God is the unseen Power that dwells within us. He is the living Truth.

2. With no shore, no limit, like an ocean with all beings as its bubbles, God is neither in heaven above, nor down below, but in everyone, everywhere.

3. Beyond all and yet embracing all with infinite power, unfathomable knowledge, inexpressible bliss and ineffable splendour, *God alone exists.*

### SUPREME GOODNESS

4. God is the path and the goal. He is the source of all happiness. He is the source of life, thought, and everything.

5. The brilliance in the sun, the colours in the rainbow, the beauty in flowers, the goodness that attracts you, the gentle breeze that blows, the vast ocean with its powerful waves, the mighty Himalayas with its glaciers, the shining stars in the firmament, the lofty trees with its wide branches, the cool springs in the hills and dales,—all proclaim, with wordless 'utterance,' the divine effulgence everywhere.

6. God is supreme goodness, pure and perfect, the first and greatest Being. He alone is your real and sincere Father.

### PRAYER TO GOD

7. O Light Divine! Illumine my intelli-

gence. O Love Divine! Fill my heart. O Power Divine! Give me strength.

8. O Wisdom Divine! Enlighten my mind. O Truth Divine! Fill my heart with purity.

### COMMUNION WITH GOD

9. O Lord, I am in you and you are in me. I am He whom I love, and He whom I love is I.

10. O adorable Lord! Thou art the refuge of all. Thou pervadest all. *Thou art all.*

11. My God, my Holy Joy! Thou art my rest, my delight, my centre, my ideal, my goal; my soul, my all in all.

### EXPERIENCE OF GOD

12. Think of God. Sing His Name. Abide in Him, O aspirant!

13. Know that the Lord is your supreme goal and the end-all of life, that He is the living, protecting, guiding Reality in our lives, that He is ever with us.

14. Know that we are His, and ours is the happiness, peace, joy and light through Him.

15. Seek God in order that your soul may be blessed. Seek Him not elsewhere. Look within. Meditate. Commune. Realize, and be free.

16. Think often of God, by day and by night. He is always near you, and with you. He dwells in the chambers of your heart.

## GUIDANCE FOR GOD-REALIZATION

17. Come. Listen. Practise. Meditate.  
Live a dynamic life of truth, purity, unity and divinity. Attain that inward stillness and silence.
18. Be patient. Be sincere. Persevere.  
Struggle. Strive hard. You will come out victorious.
19. Be still. Be fragrant with the perfume of righteousness. Be radiant with the light of purity. Pass through the path of humility. Enter the temple of eternal bliss.

## COME! TARRY NOT! REALIZE GOD!

20. O wanderer in the desert of this world! Beware of all mirages. Delay not. Tarry not. Be quick. Take up the torch of wisdom and hold it aloft so that it may illumine your own path to the goal as well as the paths of millions around you. Make haste, lest you repent. Conquer your lower mind.

21. Life is precious. Time is precious. Hear the call of life which is a link in the chain of time.

22. O man! Believe in the supreme power of God, the unseen teacher who, through nature herself, teaches men the secret and the source of eternal bliss. Wake up from the slumber of ignorance!

23. Find your way back to your Divine Home, the abode of eternal bliss and everlasting peace.

## KNOW THYSELF

24. Fear not. Know that thou art the immortal Soul, not this changing mortal body. Go! Dwell in peace. Dwell in the supreme silence. Ever think of your latent divinity.

25. Root out all weaknesses, fears, and attachments. March on bravely to the goal of freedom. Be a lion.

26. Repeat Om, which is all these—what was, what is, and what will be.

27. Become fearless. Be strong. It is another happy new day. Act. Act bravely, virtuously. Behold the Self. Realize the Atman.

## ONENESS WITH GOD

28. Sit in the garden of silence. Be quiet and enter the ocean of peace.

29. You came alone. You will go alone. Know thy Self. Be optimistic. Have confidence. Strive. Discover the Reality in your heart. Turn to the divine source and become one with it.

30. Come, then. Wait not. Go thou forth. Be afraid of nothing. March forward and reach the goal of oneness with God!

## Sri Ramanavami Message

## Lesson of 'Ramayana'

(Sri Swami Sivananda)

If anything justifies life, it is the law of righteousness. Righteousness is not merely something of a moral code; it is the basic principle which upholds the purpose of life, fulfils one's responsibility as a unit of society, affirms the dignity of the human being and man's dedication to the ideals of truth and justice, uplifting him from all that is vulgar and mean, evil and inequitable.

The lesson of the *Ramayana* is a perfect ideal for all. Simple yet glorious, common-place yet rarely followed, fundamentally human yet spiritually transmutative, it is an ideal which has decisively influenced the design of the fabric of Hindu society and has ever been an inspiring

example for emulation to everyone that owes allegiance to it.

## COLOURFUL PANORAMA

In a colourful panorama of hope and despair, sacred idealism and mundane trickery, self-sacrifice and desolation, onslaught of wickedness and tragedy, magnanimous dedication to virtue and self-effacing devotion, steadfastness and fortitude, triumph over evil and glory of victory, but immediately, alas, to be embittered by the harsh and suspicious outlook of a vain world; and, finally, the agonizing decision of an idealist to sacrifice the foremost object of his love and personal happiness for the sake of public opinion and meeting a cruelly rigid standard.

for the propriety of the throne by his beloved subjects to whom his allegiance was first and foremost,—all these unfold in the *Ramayana* with a superb grandeur.

No one but a god could have lived up to this ideal of human perfection. Nowhere but in a highly civilized society could such a poignant drama have been enacted, symbolizing at its best the war between good and evil, right and wrong, self-abnegation and covetousness, righteousness and selfish consideration.

#### DEDICATED RIGHTEOUSNESS

In a remote age (possibly around 1000 to 1200 B.C.), when despotism and lust for power was the rule of the day anywhere else, we find that a great, aging king electing to die of a broken-heart in order to uphold a promise, necessitating him to banish his most beloved son and depriving him of the right of succession, rather than try to justify its negation or withdraw from it for personal preference or sentiment. That a promise once given, however ambiguous its scope or wide its range of application, whether given in a weak moment or out of mature deliberation, has got to be fulfilled, irrespective of its consequences and cost, is pathetically exemplified in the case of Dasharatha, and gloriously so in the case of Sri Rama whose magnificent sense of values, upholding of the law of righteousness, notwithstanding self-sacrifice, has ever been the ideal of humanity.

#### SYMBOLIC PERSONALITIES

Almost everyone of the personalities in the *Ramayana* has a lesson to teach. Sita symbolizes the ideal wife and Lakshmana the ideal brother, and so also Bharata who rises above his mother's worldly sense of values, does not succumb to the lure of throne and power, tries his level best to bring back Rama, and, failing which, elects to run the caretaker government as an agent of Rama's 'Paduka' (sandals). Sita foregoes the comforts of the palace so that she may share the fate of her husband as a dutiful wife, however harsh the hardship. Likewise, Lakshmana also renounces his princely life so that he may be able to serve his brother in the

wilderness of banishment. And there is Hanuman, the symbol of ideal discipleship (*Dasya-Bhakti*), with perfect devotion and self-effacing service to the master.

Ravana, a non-Aryan king carries away the beautiful Aryan princess, Sita. But, unlike the case of Paris and Helen, we have a striking example of social ethics here. A fact generally overlooked with regard to Ravana is that, in spite of his despotism and lust, he preserves the honour of Sita, treats her with respect, and, though he causes her to be cajoled and threatened, he does not lose his head, but obeys the law for the captives. Sita, on her part, exemplifies the finest ideal of womanhood. To her chastity is dearer than life itself. To her no one or nothing indeed exists except the memory of her husband. The lure of fabulous riches has no place in her pure mind.

#### PERFECT MAN

Then we have the example of the perfect human being, 'Maryada Purushottama,' in Sri Rama. In devotion to truth and righteousness he is unparalleled. His sense of duty is superb,—as a prince, as a husband, as a brother, as a man, as a king, as a master. He reacts in a human way to the loss of Sita. His idealism, strength of will and self-sacrifice, his dour determination, fortitude and leadership, are magnificent; and, yet, the spring of love and affection did not dry up in his heart. He did not seek solace in the philosophy of the evanescence of the world; he did not turn a renunciate; he did not become immune to his very human despondence. His duty to Sita was as expected of him as a husband. It was to search for her, locate her and rescue her, if necessary by raising an army and waging war, which he did. It was the duty of a Kshatriya, for the vindication of his honour.

#### RIGHT PERSPECTIVE

Thus, we find throughout the *Ramayana* myriads of examples which fit inside every pattern of life. Some of them are explicitly simple and would find a place in every book of moral law, and some others yet are somewhat open to question, as for example, the killing of Vali which

has got to be interpreted, either in a spiritual way, that, when a devotee seeks refuge in the Lord and asks for His help, the Lord cannot help refraining from it, and also that it was pre-ordained that Vali should attain liberation thus, or, otherwise, in a temporal way, that is, by justifying the action as a matter of expedience. Whatever the interpretations, one should never forget that the *Ramayana* is a human epic, and is replete with glorious morals for emulation such as those that are universally acceptable and applicable, and one should accept them in humility, with common-sense and sober evaluation. It is only those that are perfunctory about moral codes and spiritual aspiration who try to wrangle about such side-facets and lose the sight of the wood in the tree.

#### RULE OF LAW

The rule of law, which all democratic governments cherish, was the ideal of 'Ramarajya.' It was a sober ideal, and, though in some respects highly puritanic, it did not lose sight of realism. It took cognizance of expediency and yet advocated some of the finest principles of government, and individual and social ethics. In foreign relations, its concept was remarkably modern. At first persuasion was tried, and then there was the Vibhishana episode. Lanka was over-run, but it did not become an outlying province of the kingdom of Ayodhya. After the purpose of the war was served, people were given back their freedom under the rulership of a king of their own. It was a magnanimous gesture, and highly moralistic in its ideal, which only highly democratic governments of today will be able to effect, and, even then, not in so short a period.

#### IDEAL GOVERNMENT

The welfare of the subjects was the foremost consideration of the ruler. Nothing else mattered, not even the personal interests of the king. The foremost duty of the king was to see that the people were happy and content, that there were justice and the rule of law, that human considerations were not barred by social dis-

tinctions, and that, above all, public opinion was allowed to exercise its full influence. Even in that remote period it was realized that the best government was that which governed the least.

It is intriguing to note that Sri Rama should have gone to such extreme length as to renounce and banish to a hermitage his pregnant wife, the queen of the land, the first lady of the kingdom, for the sake of what might be termed today a symbolic public opinion. But this, all the more, indicates how the ruler had to conform to a rigid standard of life and personal conduct, not only as thought to be proper according to his own discretion, but as expected of him by his subjects. His personal life and even happiness were, indeed, secondary to the inflexible rules governing his imperial life. It is extraordinary and even astounding that a very ancient Indian kingdom had cherished and practised such a meticulous senses of propriety and its rulers had willingly subjected themselves to its adherence.

#### HEED THE LESSONS

Sri Rama's devotion to the ideal of monogamy, his refusal to remarry after Sita had to be banished, especially so in an age when polygamy among the upper class was more a rule than exception, is, indeed, magnificent. There are numerous such lessons in the *Ramayana*. We have even the beautifully demure and selfless example of Urmila, the wife of Lakshmana whom Valmiki did not take much notice of. Could a modern wife allow her husband to go into banishment voluntarily for fourteen long years soon after the marriage, disregarding his own personal interest and desire, just for the sake of his sentimental attachment to his brother? Every page of this great book has a lesson for humanity, and if man today cares to heed even a few of them, and if he has the will and courage and strength to translate them into practice, life on earth would be much better, happier, peaceful, more meaningful, more justified.

May the blessings of Sri Rama be upon all.

# Indian Ideal of Religion and Morality

(Dr. M. Hafis Syed, Ph.D., D.Litt.)

## RELIGION

The word 'religion,' which is in use in the Christian world, is derived from Latin *re* and *legere* which mean to bind back. Therefore, it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties, binds them all also to God, endeavours to leave them back to that world-soul, from whom their lower nature makes them stray away again and yet again, in too eager following of the objects of the senses, and binds to and keeps their minds fixed on that supreme principle of unity, amidst the pressure of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another by the common bond of God, the all-pervading Self, is the power to give birth to and to nourish and maintain a high civilization. (Please see *Essential Unity of All Religions*, by Bhagawan Das, page 70)

The corresponding Vedic word is *dharma*, which is derived from *dhr*, to hold and bind together, having exactly the same significance. The unity of the universal Self is the ultimate Dharma, an attribute which is the obvious cause and source of all other aspects and meanings of Dharma.

## MAN'S ESSENTIAL NATURE

From the point of view of Indian ideal, in order to understand the relation of morality with religion, it is necessary for a moral man to understand his relation with the Source of his being. Before having a clear idea of his Source, one has to find out one's own inherent constitution. According to Sri Krishna, man is not a mere body, the end of which is death, but he is more than his perishable vesture. He says: "It is said that senses are great; greater than the senses is the mind; greater than the mind is reason, but what is greater than reason is He, the Self."

Thus we see that the real nature of man is

Divine, and he is a part and parcel of the universal Life. What does religion do for us? In the first place, it gives us some idea of the Supreme Reality whose manifestations we are. It reminds us of our close affinity, nay, identity with the universal Life, called by various names, Jehova, Jove, God, Ishwara, Allah.

## UNITY OF LIFE

From our point of view, every religion speaks but one word, the word of God. Various teachers of humanity, who have come on this earth from time to time, have invariably reminded us of our divine heritage and had laid down a code of morality or the science of conduct based upon their own experiences for the benefit of mankind. Before accepting the binding force of moral laws as the expression of divine will, we have to clearly understand that these laws become binding upon us by the virtue of our own inner divine life, which is inherently imperishable and has all the divine qualities latent in it.

What is called science of morality or moral conduct is the expression or reflection of our own inner Self which is *Sat-chit-ananda* (existence-knowledge-bliss). We do the right, we sympathize, serve and love our fellow-beings, not with a view to get any reward or recognition or a place in paradise, but because we are a part of the whole. To hurt a brother is to hurt our own selves.

## INTEGRAL HARMONY

The object of morality is to bring about happiness by establishing harmonious relations between all the *Jivatmas* (individual souls) that belong to any special area, harmonious relations between the members of a family, harmonious relations between the families that make up a community, harmonious relations between the communities that make up a nation, harmonious relations between the nations that make up humanity, harmonious relations between humanity and the other inhabitants of the earth.

The great circle goes on spreading outward

indefinitely and including larger and larger areas within its circumference. But still, whether the areas be larger or smaller, ethics is the principle of harmonious relation. Thus we have family morality, social morality, national morality, international morality, and human morality. We are always suffering from want of harmony, from jarring wishes, from friction between ourselves and others, from the lack of mutual support, mutual assistance, and mutual sympathy. Where there is harmony there is happiness; where there is disharmony there is unhappiness. If we are to go to the root of things, we cannot but seek the help of religion.

### RIGHT AND WRONG

There are three principal ways in which mankind has tried to discover what is right and what is wrong. The first is the way of religion and science. Great sages, the founders and teachers of religions, have laid down certain laws seen by their spiritual vision to exist in the nature of things, and these they have declared authoritatively; these, like other laws of nature, can be verified again and again by the use of reason, purified from selfishness and desire. The second way is that of intuition, expressing itself as conscience. The third way is that of utilitarianism: the greatest good of the greatest number; but the minority is also a part of the whole, and its interests must be guarded, for majority and minority form one humanity.

The union of the three ways is to be found in the recognition of the basic truth, the unity of life. This gives to the religious way its true foundation and also purified reason. It gives to the intuitional way the explanations of the varia-

tions of conscience, according to the stage of manifestation reached by the one Life in each; it widens the utilitarian way by showing that the ultimate good of each is identical with the ultimate good of all and that morality must aim at nothing less than that ultimate universal good.

### ETHICAL SCIENCE

It is religion which gives us the ultimate data upon which ethical science may be built. Morality has only one basis, on which it is built up, as a house is built on its foundation. Just as a house will become crooked and fall, if it be built on a shaky foundation, so will any morality fall which is not built on a sound basis.

According to Indian thought, ethical science is a relative science; it is relative to man himself and to his surroundings. We have also to ascertain what is good for ourselves and in relation to ourselves. What is good for one man may not be good for another. What is good at one time and at one place, may not be good at another time and at another place.

Thus we see that the whole fabric of moral life is comparatively relative. It is acknowledged by the great sages of India, more especially by Sri Krishna, that everyone has to follow his own path of development according to his own scale of evolution at which he may have arrived. Relativity of Hindu Dharma is based on 'Swadharma' (one's own duty or religion). In the words of Sri Krishna: "Better one's own duty, though destitute of merit, than the duty of another, well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger."

### STAGE OF LIFE

The world is the visible manifestation of God's cosmic play, and all are but actors in the stage of life. For the brief duration one has to play one's part, one should play well, with goodwill towards all and malice towards none, causing injury to no one, without estrangement or avarice, with mercy and fellowship and the spiritual goal always in view. All must return to the original source one day or the other; hence one must depart with a clean slate, with no regrets and no ambitions.

## Can We Know the Existence of God ?

(The Late Swami Sadananda)

The question may be asked: "What is the greatest thing by which we know the existence of God?"

### THE POWER BEHIND

There are two implications in this question. One is that we can know the existence of God only through a great and glorious object. The other is that we can know the existence. Both the assumptions are wrong. To have a feeling that God exists, one need not have a very great object like Mt. Everest, or the Pyramid, or the Sphinx. It is enough if one examines a flower, or a tiny worm, or even the elements constituting the mineral. Examining a nucleus we find the functioning of the negative and positive charges of electricity, the electrons and protons. Science has now recognized about ninety-three elements, and perhaps a few more recently, the simplest of which is hydrogen, in which one electron moves around one proton. In other elements, a larger number of electrons move around a proton, the difference between one element and another being in (a) the number of electrons moving around the protons, (b) the speed with which these move, and (c) the orbit in which they move. The very fact that these three differentia of the elements are preserved intact indicate that there must be a power behind to preserve them in that condition, and there we see the working of God.

### MANIFESTATION

Therefore, even the smallest thing enables us to recognize the functioning of God. There is no need for a very great object to demonstrate to us the existence of God. In truth, there is nothing like great and small in the manifestation of God's power in the universe. He manifests Himself as many. One manifestation is different from another, but the difference is only apparent. In our scriptures we speak of the universe as being merely name and form. Taking these away, what is left in anything in the universe is merely *Sat*, *Chit* and *Ananda*; in other words, absolute-existence, absolute consciousness and absolute

bliss. There is no difference between one body and another, so far as this fundamental reality is concerned. One who is able to recognize the existence of Satchitananda is spoken of as having reached the stage of the highest Jiva, which may, in ordinary parlance, rather incorrectly be spoken of as knowing God.

### LIMITATIONS OF MIND

Knowing God is a wrong statement. We can only know *of* God, and not God. In other words, we can know the attributes of God. We cannot *know* God Himself. To make the idea clear, we can take the example of a little child that speaks about its father. Let us suppose that the father is a great university man who has qualified himself as a scholar in different branches of knowledge. These things cannot be understood by the little child. But if we ask the child, "Do you know your father," naturally it will say, "Oh yes, I know him." And when we ask the child again to explain what it knows of him, it will say, "Why, he is the man who loves me, gives me presents and chocolates and biscuits," and so on. Certainly, the child does not know the father as a scholar. It knows some of the qualities of the father which appear in the form of paternal love, and it is this that is appreciated by the child.

Exactly like that, our knowledge of God is also limited. We cannot say that we know God completely. Further, God is only an idea. An idea is one that can be generated in the mind, and the minds of the different individuals in the universe are different. One's mind is not the same as another's mind. Therefore, one's conception of God will be different from another's conception. It is the conception that we have to take as a norm.

### FUNCTION OF FEELING

So, to speak of a knowledge of God is not absolutely correct. If we say that God exists, even then it is a wrong statement because we do not *know*. Anything that is known must be in the form of a cause and effect. We do not know the cause that produced God and the effect that

came as God. In other words, the cause-and-effect principle does not function in the case of God. All that we can say is that we can *feel* the existence of God.

Feeling is different from knowing, though both are in the mind. Feeling is possible without our having to find out its cause. Suppose we ask a mother why she loves her child, she can only say, "I do not know why, but I do love my child." We find love among beasts and birds also, and we cannot say that the beasts and birds are loving their little ones as a result of their having arrived at a conclusion that they must love. It is instinctive in them.

Therefore, a mother's love cannot be argued out as an effect of any particular cause. It does not come within the range of ratiocination. Intellect is different from emotion. When we are unable to find out a reason through the exercise of our intelligence, we arrive at the stage when feeling functions. Man tries to find out the cause of things as they happen,—little things as well as great things.

#### NO ANSWER TO THE ULTIMATE 'WHY'

Suppose one wants to find out the reason why the heart beats, or the reason why the heart stops beating, the greatest of medical experts cannot give the reason. You have to take it as a fact that there is the beating of the heart, or the stopping of the heart. We cannot find out the cause why food gets transformed into blood, or why red corpuscles absorb oxygen in the blood and convey it to the cells through which it passes. We know these things happen, but we do not know why they happen. We can only feel the presence of some power which brings about these happenings, and, for the purpose of expressing our ideas with minimum words, we use the word God to indicate the power that makes these things happen. So we *feel* the presence of God. We cannot *know* the existence of God.

#### DIFFERENT POSTULATIONS

If we want to know really the reason why we are made conscious of the existence of God, the answer will be *our ignorance*. What I mean is

that when we recognize our ignorance about the cause of happenings, we arrive at the conclusion that there must be some power beyond the reach of our mind, which functions. Throughout the world all people recognize that there are inexplicable things which can be explained only by postulating the existence of some supreme power, to which the name of God can be applied. Since there is a difference between the mentality of one community and that of another, the conceptions about God will also differ.

The religions of the different nations bring out these conceptions of God, and we find that some people regard God as a Creator of the universe, a sovereign Lord who has the power of punishment if His orders are not obeyed, and who rewards those who carry out His orders. Thus arise conceptions of hell and heaven. Indian thought differs in this respect, and the *Upanishads* declare that God is only a notion which comes into existence in relation to the manifestation of Satchidananda, in the form of the universe. In any case, it is man's inability to know the ultimate cause of inexplicable happenings that is responsible for the rise of this conception of God.

#### MEANS FOR UNION WITH GOD

So, there is no great thing or small thing by which we know the existence of God. We feel there is a God, and it is for the purpose of enabling everyone to have contact with God that our ancients have spoken about three kinds of Yoga: Karma Yoga, Jnana Yoga and Bhakti Yoga. All these are synthesized in what is called Raja Yoga, which is not really a fourth Yoga but only a composite of all the three. These three Yogas are efforts to realize the union between a Jiva and the ultimate Reality known as Brahman or Parama Atman.

Yoga means union. We can have union with the ultimate Reality or God in any one of the three ways. A man whose natural tendency is to love and follow the path of Bhakti (Bhakti Marga) is to become a Bhakti Yogi, or one who establishes his union with the Lord through supreme love. A person having the tendency to be helpful to others through unselfish service can

follow the Karma Marga, or the path of action, to become a Karma Yogi, or one who establishes union with God through service. One who has got the capacity and the natural inclination to find out the causes of things that happen through the exercise of his intelligence can follow the Jnana Marga, or the path of knowledge, and be-

come a Jnana Yogi, that is, one who has established union with God through knowledge. One who has a bit of all these qualities like unselfish service, universal love and effective knowledge, more or less in equal degree, can follow the path of Raja Yoga, which is a synthesis of all the Yogas that lead to God-realization.

'Japji Sahib'—1

## Concept of Reality in Sikhism

(Sri Jitendra Nath Khullar, M.A., B.T.)

Sikhism is a universal approach to religion. Out of the chaos of the conflicting and clashing religions of the middle ages, Guru Nanak made an effort to lay down certain broad principles of religion. He made an intensive study of the contemporary religions and faiths through his travels, discussions and experiences among the peoples of diverse faiths and creeds. He travelled over whole of India and went abroad for his studies on religion. He did not confine himself to the shrines and priests. He went deep into the masses and felt their hearts. He tried to study man as he is and laid down a pattern for him as he should be.

After being a "seeker" for a very long time, he emerged as a teacher of the masses. He became a Guru. He started dissemination of the knowledge he had acquired through experience and study. His teachings were simple and appealed to all. Hindus and Muslims were both enchanted by his noble thoughts. He taught in his vernacular language.

*Japji Sahib* is a long poem containing the main teachings of Guru Nanak. It was composed by him. The whole of the *Granth Sahib*, the Sikh Scripture, is just an elaboration and explanation of what Guru Nanak has said in *Japji*. *Japji Sahib* consists of 38 stanzas.

### GURU NANAK'S MESSAGE

In *Japji*, Guru Nanak has discussed many aspects of religion. He describes the nature of Brahman, His grace and benevolence, His omnipotence, different means and ways to find Him and their shortcomings, the true and simple path leading to the Right and True, the importance of hearing and reciting the divine name, and many

other problems.

The message of Guru Nanak was primarily for the masses who had been overridden by the priests of different complicated and complex religions. Nanak appealed to the hearts of the common people, to their softer emotions, along with commonsense. This is why the path that he followed is like that of Bhakti Yoga.

Here follows the *Japji Sahib*:

"There is one God, having True Name (Sat Nam). He is the Creator. He is fearless, without any malice. He is immortal and birthless. He is self-steady. He is known through Guru's grace. Recite His Name.

"True He was in the beginning and through the ages. True He is and, Nanak, true He will be."

### NATURE OF GOD

This is the opening verse of *Japji*. Herein Guru Nanak describes the true nature of Erahman. The supreme Creator is omnipotent and has no worldly and mean feelings of hatred, anger, malice or fear, etc. He is not bound in the cycle of births and deaths. Being omnipotent He needs no help or support. He surpasses the dimensions of time. How can one realize such a Power? There are no test-tubes in the laboratories, no telescopes in the observatories, no microscopes in the research institutes, which can test, find and classify Him. He is within you. He is you. But why don't you see Him? You need a real Guru and his grace.

Guru Nanak has described the very subtle nature of God on the one hand and on the other he has emphasized the necessity and importance of Guru.

"One cannot perceive Him, though one may think a million times, or observe Mouna (silence) and concentrate upon Him. One's 'hunger' cannot be satiated, though one may have all the wealth at one's disposal. Intelligence and knowledge, however great they might be, do not help. Then how can we embrace the Truth and how can the veil of ignorance and falsehood be torn aside? Oh Nanak, one has to bow to the supreme Will; that is a destined dictate." (*Japji-1*)

#### DIVINE WILL

In this first stanza of *Japji* Guru Nanak lays down different futile efforts that man makes in order to find Truth. Many think and contemplate upon Him. Others take a vow to utter no words for months at a stretch and keep concentrating and meditating upon Him. There are still others who have sufficient wealth. This wealth is of no help to them in the satisfaction of their spiritual hunger. They cannot have real bliss and happiness out of their wealth, because they are ignorant. Some persons are endowed with intelligence and commonsense. But they are too worldly-wise. Their wisdom is confined to the mundane world. If contemplation, concentration, wealth, intelligence cannot help us to reach Truth, then what it is that can tear aside the veil of ignorance and bring forth the light of Reality.

Nanak says that it is the Will of the Lord that matters. If He wills we can attain Truth; if He wills not, we cannot see even a ray of divine Light. His will is predestined. By what? Of course, by our Karmas, by our actions and attainments in the past births. Only those who have made some spiritual achievements in their past births are blessed with the desire or faculty of meditation, concentration, Satsang and the ultimate realization by the supreme Will. Therefore, one should reform one's actions and quality for obtaining that grace in this or the next birth, if one is not already blessed with it.

#### NATURE OF DIVINE WILL

"The supreme Will creates all forms. That Will cannot be described. The supreme Will is the giver of life, honour, greatness, smallness, joys and sorrows. Some are blessed by

the Will and others wander in the cycle of births and deaths. The supreme Will rules the universe and nothing is out of its scope. He who understands this Will can never have any ego or pride, O Nanak." (*Japji-2*)

In the second stanza Nanak describes the supreme Will. In fact, it is not a thing to be described; it is to be understood, felt and realized. The supreme Will is the creator and the bestower of everything. It is by the grace of the supreme Will that one attains Moksha or gets free from the cycle of birth and death, while others are caught up in that vicious circle. The supreme Will is effected on ourselves, to a great extent, by our own actions. But how to understand this supreme Will? According to Guru Nanak, a man having ego and pride cannot understand or realize the supreme Will. So here is another necessary qualification for the spiritual seeker. The first is "Guru's grace," the second is "grace of the supreme Will, governed by our actions," and the third is the necessity of "killing the ego."

#### INEFFABLE, IMMEASURABLE

"Who can sing the glory of the Lord? Who is a dead-shot to aim at His grace? Who can sing of the greatness and the Gunas (qualities) of God? Who can sing of His knowledge which is impossible even to think of? Who can sing of Him who decorates the body and then reduces it to dust,—who creates, maintains and then destroys? Who can sing of Him who is both near and away from us, who is omnipresent and omniscient? Millions sing of Him but cannot describe Him. There is no end to His benevolence. Man tires by receiving His benevolence, but He goes on bestowing it through all ages. He leads the universe by His command. He Himself, is Sat-Chit-Ananda (existence-knowledge-bliss), carefree." (*Japji-3*)

Herein is given the praise of God. God is so great and sublime that it is difficult for any human being to describe, praise or sing of Him. He is beyond the reach of man's intelligence. The process of creation, sustenance and destruction is controlled by Him. Everything and everyone is

at His mercy. He is extremely kind. He has given us countless things. Man changes the shape and form of the resources bestowed by God, sometimes for his good and sometimes to his detriment. It is due to the unhealthy and satanic meddling of man that God's gifts change into sources

of death and destruction. God's stores of benevolence are limitless and inexhaustible. He is the supreme commander of the universe. He leads us to the goal-ultimate. We must bow before His will. He Himself is carefree, Sat-Chit-Ananda, and is leading us to that stage.

[Serial to continue]

## Science in Sanskrit Literature

(Air Commodore S. N. Goyal, I.A.F.)

The Sanskrit literature is like an ocean. This literature, comprising Veda-Samhitas, Brahmanas, Aranyakas, the Upanishads, Nirukta, Nighantu, the famous epics and the Puranas, is accepted to be about 25 centuries old, although popular tradition assigns it much greater antiquity. Because of astronomy, medicine and certain positive sciences, it is said to cover a vast field of material knowledge. We are told on the authority of great teachers like Shankaracharya that it is 'Apara Vidya.' Sayana's commentaries also point towards the material content of that literature, while Nirukta goes so far as to state that even the Vedic Mantras can be interpreted in Adhyatmic as well as Adi-daivik and Adi-bhautilc language.

### EARLY CIVILIZATION

Now, it is admitted on all hands that much science and technology must have gone into the making of the civilization in olden times, when remarkable progress was achieved in several aspects. For instance, the Harappan culture, of third to fifth millenium B.C., testifies to the world's earliest mining. The particular composition of Kolar gold is found in the ornaments discovered at Mohenjodaro. The same Indus civilization saw the first wheeled cart, the first example of sanitation, engineering and drainage and the first textile. Comparatively little is however known and, despite endeavours, vital gaps remain to be filled. For example, although tradition has it, the glory of Treta and Dwapara periods, exuberantly described in the epics is still considered by modern scholars to be mere myth.

Of the pre-Buddhist period also, somewhere between first and third millenium B.C., we have but precious little knowledge, except for the un-

explainable emergence of the Vedas. The darkness is somewhat dispelled in the Mauryan period, which is known for the world's first river-dam and reservoirs, among other things. The Asokan monolithic pillar stands as a marvel of architecture, its ever permanent polish being the despair of the modern masons. It has stood four squares to the winds all these centuries, unaffected by the devastating Bihar earthquake of 1934 that laid low the strongest structures in the vicinity.

### SCIENTIFIC ACHIEVEMENTS

Many works exist on Vastu Shastra and Shilpa Vidya, the art and science of architecture and construction. There was the mysterious cohesive cement which was given the name, Vajra-lepa. The rustless iron-pillar of Delhi is another living example of scientific and metallurgical genius that made the name of Damascus sword. It was in fact due to the remarkable progress in applied chemistry and other crafts that India was able, in the very beginning of the Christian era, to export to the Roman empire, by a lucrative sea-borne trade, luxurious products like silks and muslins for which there was a rage among the fashionable ladies of Rome!

I shall relate very briefly certain aspects of science in the early days. The ancient Indians originated the cypher and the nine numerals which have stayed as the basic foundation of all scientific abstraction and advancement. There are references to the works of Bodhyana, Katyayana and Apastambha who expounded geometry much earlier than Pythagoras and Euclid. To professors like Aryabhatta, Bhaskara and Brahmagupta, of fifth to seventh century A.D., goes the credit of consolidating the generalized operations of

algebra, trigonometry and arithmatic series. Such was the astronomical and mathematical genius of those times, a product of the cities of learning like Ujjain, Taxila, Pataliputra and Nalanda.

### POSITIVE SCIENCES

An atomic theory was taught by Pakudha, an elder contemporary of Buddha, almost two centuries earlier than Democritus, the first Greek atomist. The Jains later enlarged on this theory on somewhat different lines to the Buddhist concept which is noticeable in Planck's Quanta theory. There is a host of evidence on the evolution of matter and energy found in the ancient works which, while identifying the cosmic whole with the atom, explain the physical structure of all creation with amazing conviction. The close conceptual relationship between matter, energy and the mindstuff, is most significant.

The late Sir Brajendra Nath Seal explained this subject in considerable detail in his book about the positive sciences. The evolution principles are described in the Samkhya-Patanjala system, and chemistry, physics and mechanics in the Vaiseshika-Nyaya system. The *Rig-Veda* extols the propagation-principle of Prajapati, the radiation-principle of the sun and the energy-principle of Indra.

Medicine was based on Samkhya teachings and on the methodology of Nyaya-Vaiseshika doctrine. To Charaka and Sushruta, of not later than sixth century A.D., goes the credit for medicine and surgery, with their works entitled *Sharirasthan* and *Sootrasthan*, respectively. Ayurveda, the basis of pharmaceuticals, is supposed to have been derived originally from *Atharva Veda*. It is of significant interest that old established herbal agents like *ruvolphia serpentina*, *dioscorea* and *isaggol*, were recognized, though only recently, by modern science as a panacea for many ailments. Some sort of herbal research is supposed to be going on in parts of India.

### METALLURGY

In metallurgy, the elemental and *rasa-roopagandha* combination theories were expounded by Patanjali and Nagarjuna. The works on this subject have come to be known as *Loha Shastro*

and *Rasa Vidya*. Mercury was given the highest importance in metal purification and transmutation. Manganese and mica also found a high place in ancient metalcraft. It is significant that manganese is coming back in use for rustless steel manufacture. Whether mercury and mica will regain their importance in modern metalcraft, remains to be seen. Various manuscripts exist but little work has yet been done to my knowledge. Some old manuscript owners told me that this is mainly for want of attention and encouragement.

*Agastya Samhita* is quoted as an original document of over 2000 years ago, giving details of various types of electricity and its accumulation processes. Important references are given to hydrogen, which is noteworthy.

Ship-building had, from all accounts, attained a height in craftsmanship in the first millennium B.C. Dr. Radha Kumud Mookerji has produced a good deal of evidence on this subject in his book, *Indian Shipping*. *Yukti Kalpataru* is quoted, giving references to riverine craft and large sea-going vessels, together with their measurements.

### FAR-SIGHTED REFERENCES

*Dhanurveda* is said to be a portion of the ancient literature dealing with warfare. It is not possible to ascribe correct dates to most of the works on this subject. V.R.R. Dikshitar and others have written elaborately on this. Many references to Vimanas or aeroplanes appear, as in the epics and the Vedas. Mention is made of space travel also. It is a far guess that a closer study of the texts of the Vedas and Samhitas may provide some useful hints to fertile imagination interested in this new science.

*Rig-Veda* also speaks of Earth's rotation due to forces acting upon it. *Siddhanta Shiromani* speaks of the seven layers of the Earth's atmosphere, the first substantial layer being 60 miles high—a fact corroborated by recent rocket research. According to it, the upper layers are charged with forces of electro-magnetic kind. Then, again, earth's magnetism was considered by Bhaskaracharya II, of 12th century A.D., 500 years before Newton. Detailed research into such re-

relations is indeed long overdue. Who knows, some fresh hints on fundamental science may come to light in the wake of such efforts. But, of course, no one can tell.

### STOREHOUSE OF KNOWLEDGE

No account of the ancient scientific wisdom will be complete without a reference to Raja Bhoja, of 11th century A.D. By his efforts, scholars sat together to interpret the available texts and manuscripts on a mass scale. But his was a solitary effort barely supported by other states due to strife and unsettlement. One of the Sanskrit works, known by the name *Samarangana Sootradhara*, is popularly attributed to him. Besides practical knowledge about buildings and construction, it gives references and hints about mechanical contrivances and animated instruments. Possibilities of perpetual motion are indicated. One portion deals with aircraft, providing the use of mercury for energy and motivation.

When one comes across such evidences, one is asked to be armed with plenty of scepticism. Modern scholars are inclined to attribute it to poetic imagination. Despite that, however, I could not help wondering when I discovered texts translated at least 40 years ago from certain unknown manuscripts, speaking of devices synonymous with television, jet-propulsion and jet-steering—concepts of more recent times. How far they can be relied upon to be of any use to modern science can only be a matter of conjecture, unless they can be interpreted and put to demonstration. This is sufficient to say that so many works do contain material knowledge. There are well-known examples like Kautilya's *Arthashastra*, *Shatapatha* and *Tandya Brahmanas*, *Agni Purana*, and so on.

### NEED FOR RESEARCH WORK

It is necessary that scientific inquiries be set afoot at suitable centres, universities and institutes, to explore various contributions made in ancient India towards the study and application of

science and technology. We already have with us memorable contributions by people like Dr. P. C. Ray on Chemistry, Cole-Brook on Algebra, and Hoernie on Osteology, to mention a few. These are not detailed scientific treatises by any means. Compilations of Rawlinson, Colliet, Princep, Schlegel, McDonnell and Sarada, in addition to names already mentioned, are also of inspiring interest. Looking further back, Al-Beruni and Spinoza had left a good deal on record, whereas in most recent years we have the support of eminent scientist-scholars like the late Sir Shanti Swaroop Bhattacharya and Sir Oliver Lodge.

Considering various factors, it seems fairly obvious that a beginning might be made by collection, at central places, of all available catalogues and published and unpublished works and manuscripts, bearing upon subjects like metallurgy, agriculture, geology, fundamentals of solar and atomic sciences, and so on. Scholastic study-groups could begin consolidating data on each aspect and encouraging its scrutiny and criticism by wide circulation in some manner or form. The urgency of such efforts becomes apparent when we are told that not even an appreciable percentage of the available manuscripts have been printed or translated so far.

Now that fair encouragement is being given, the Shastris and Panditjis will have to apply themselves to this unique research, and the scientists will also spare a little time to make proper appraisal of the interpretations and the scientific data thus collected. This could be under Government or public schemes or both, in addition to whatever practical or experimental work that is being done at Sanskrit and Vedic research institutes. Since we have no time to lose in ascertaining the value of such old works, their owners should not hesitate in addressing the authorities concerned. Hesitation, apathy and perhaps the fear of criticism are the main obstacles in the way of Shastric research. These obstacles have to be eliminated in the overall national interests of the country.

## My Visit to Sacred Sivanandanagar

(Rani Lalita Devi, B.A., Hyderabad)

[Continued from the Previous Issue]

### APPROACH OF A SAINT

A saint sees the world as the projection of his own soul. God-realization means identifying oneself with the whole world. Therefore, a saint loves and serves every living being, without discrimination. He is like the holy river which purifies anything and everything that comes in contact with it and still remains pure. Similarly, a saint diminishes our sins and turns our face towards God, if we approach him with all humility and sincerity. Therefore, self-surrender is one of the qualifications that we should acquire before we approach a saint, since unless we forget our sense of egoism we can never be completely benefited by the grace of a saint.

When you go to Rishikesh, make it a point to have a personal and private interview with Swamiji, which he grants between 5 and 6 p.m. Then you can talk to him about your domestic difficulties and your spiritual obstacles. Rest assured, he will give you a patient hearing and show full sympathy. Here I agree that unless you are partly free from domestic problems you cannot make real progress in the spiritual path. He may, in his own mysterious way, help you in your trials, or give you sufficient strength to pass through your difficulties.

Prarabdha (the effect of the past actions) cannot be wiped away, but a saint can lessen it. Prarabdha is like an arrow which is aimed and shot to hit the target, and hence it is bound to pierce the mark, but, the piercing may be prevented from being very deep. Please try to understand that you have to bear your difficulties to some extent. Swamiji might give you some practical suggestions.

During interview-time in the evening, Swamiji goes through all his correspondence. He gets everyday scores of letters, and he is very quick in sending replies. Don't feel dejected when you see him immersed in his work. He listens to your talk while reading the letters. I have already referred about his multifaceted activity in his

office. In Gita, Sri Krishna says that He shares His work with his Bhaktas.

### 'SATSANGA'

Again you can see Swamiji at night, between 8 and 9.30 p.m., at the Satsang Bhavan where Bhajans and devotional songs are sung and discourses given. This is the most interesting programme of the Ashram. The visitors and some of the Ashramites participate in this programme and Swamiji presides over it. It commences with Bhajan and Kirtan. Swamiji asks the visitors or the Ashramites to speak on any spiritual subject they please or sometimes he gives a subject to talk on. Occasionally we have a lot of fun, because some of the speakers just rise and sit on the dais in obedience to Swamiji's order, but they fumble in their speeches, because they are not prepared. They just try to mutter something and Swamiji allows them to continue for a while, and then he quickly says, "Please come down; you can continue tomorrow," but that tomorrow never comes for them. Just to please them, Swamiji says that it was a short and sweet speech. If a person gives a good speech Swamiji's remarks are: "You have given us much; we live in a corner of Rishikesh and do not know anything about the world."

Here I feel like giving a few comments. Swamiji need not go to the world to find out its affairs and problems. People from all parts of the world approach him and relate all their problems and seek Swamiji's advice, suggestion and blessing. I heard Swamiji saying "My England is here, my Germany is here," and so on. Coming back to the Satsang, if Swamiji knows that a particular person can sing, he asks him or her to sing Bhajan. He never forgets to notice the talents of persons who come to him. Just to encourage them Swamiji gives them certificates liberally. Many of his devotees also get innumerable certificates from him. I have also heard his saying 'I give certificates to these people

just to encourage and make them happy."

During Satsang, you feel that he is almost asleep. But if you watch him carefully you will find that he is keeping the time of the music by the movement of his toe or the fingers. Sometimes he suddenly opens his eyes and says a word in appreciation or makes a gesture with his hand in recognition, or cuts a joke and thus lightens the serious atmosphere.

At the end of the programme, Swamiji himself sings inspiring Bhajans and Kirtans. His very voice gives rise to devotional vibrations. If you are sensitive, your hairs stand on their ends.

He creates an intense atmosphere which helps you to retain his Bhajans in your memory. The programme closes with Arati and distribution of 'prasad.' Swamiji very liberally distributes 'prasad.'

#### 'PADA-PUJA'

Now I have to tell something very important. It is about Swamiji's Padapuja (worship of the feet of the Guru). Generally it is done between 11 and 12 noon in his Kutir itself. Ceremoniously his feet are worshipped. During this time he does not speak. While the Pooja is in progress he looks very serene. He looks very quiet and peaceful like an impressive statue. His looks are full of kindness and love.

It is better for you if you know something about the Ashram-life before you go there. It is better to inform the Ashram of your arrival so that they can conveniently make arrangements for your stay there. Simple food is freely served. In the morning you get tiffin and coffee or tea or milk; at midday you get rice, 'chapatis,' vegetables, etc. You also get evening tea or coffee and night meals. Of course, in an Ashram you should not expect much. If you want to cook your own food, arrangements are made for that. Ashram-life is very simple. It is better you do not mix with everybody in the Ashram. We go to an Ashram for our spiritual progress. Therefore we should be with Swamiji in the office and Satsang Bhavan and the rest of the time we should spend in our room or on the banks of the Ganges in meditation or doing some other Sadhana which we choose.

#### SAINTLY CHARACTERISTICS

The holy river Ganges flows between the two mighty mountains. Its expanse, its tremendous force, its majestic curves, and its crystal purity is seen from the celestial abode of Swami Sivananda.

The saint looks serene and not perturbed, self-possessed, dispassionate, and blissful. His majestic personality with penetrating glances commands your respects. His kind but surveying looks quickly take an account of your life. If he is satisfied he gracefully smiles at you. It is truly said that saints take the photo of your soul.

Swamiji is a master of the Yoga of synthesis. He shows you the simplest methods of Sadhana (of course, a long path) as well as gives hints on dynamic Sadhanas. He is a Yogi of all the Yogas. He is an authority on the 'Upanishad,' Hatha Yoga, Karma Yoga, Bhakti Yoga, Shabda Yoga, Shakti Yoga, and what not? He is a great psychologist and understands the human nature thoroughly well and places his finger where your weakness lies. His overflowing influence silences you before him. Your petty difficulties, quarrels, misunderstandings, jealousy and envy vanish before him. His blessings reflect over your soul and make you feel that you are one with him. The presence of a saint kindles the divine spark in the aspirant. When divinity sprouts, your attachment to the world begins to dwindle. The saint blesses you and helps you on the path of Sadhana. Now it is entirely in your hand whether to progress or to retreat. If you make yourself a proper medium, a saint can work wonders through you.

A saint sees everything in him and himself in everything. Hence he tolerates and appreciates all sorts of qualities. He loves all and desires to share his great attainments with all. Now, it entirely depends upon us as to how we should become his spiritual children. To share his divine bliss and the great powers which he attained by hard and intense Sadhana, we ourselves have to put in a great deal of effort and seek his grace and blessings. You can drag a horse but cannot make it drink. The light is given to you, and you must become thoroughly transparent through

Sadhana to allow the light to penetrate within and illumine your heart and mind.

Spiritual life is for oneself and as well, as for the others. A saint is not satisfied by storing up the wisdom and experiences gained through Sadhana. He shares it with all aspirants. You forget your petty self, your environment, your frowns and tears, in the presence of Swamiji. You

merge your little personality in his mighty Self like a drop in the ocean. Sri Ramakrishna Paramahansa says that the salt doll can never measure the depth of the ocean. Similarly, Swami Sivananda's attributes can never be completely understood or expressed. His books reveal his omniscience. He makes everyone feel that he loves him. .

(Concluded)

### *Essence of 'Brahma Sutras': A Synoptic View—2*

## **Philosophic Systems in 'Brahma Sutras'**

(Sri K. S. Ramaswami Sastri)

The four Adhyayas (parts) of the 'Brahma Sutras' are devoted to Samanvaya (synthesis), Avirodha (non-contradiction), Sadhana (spiritual disciplines), and Phala (goal). The aim of the Sutrakara (aphoriser) is to affirm that God is the creator and preserver and destroyer of the universe, that God can be realized by various Sadhanas, and that by the realization of God we can achieve the soul's liberation from Samsara (the cycle of births and deaths) and attain the supreme, eternal, ineffable, infinite bliss of communion and union with God.

Such is the ground-plan. But nothing explicit is said in the Sutras as to whether Brahman (God) has name and form or is without them and beyond qualities and attributes. The Sutras do not refer to the Trimurtis (Trinity, i.e., Brahma, Vishnu and Siva), or Saguna Brahman, or Nirguna Brahman. They do not expressly or specifically refer to Vaikuntha or Kailasa or Satya-Loka or any other eternal paradise. As regards the soul, they (the Sutras or aphorisms) do not say definitely if it is Anu (atomic) or Vibhu (infinite). Nor do they say expressly if it is identical with Brahman or is Amsa (part) of Brahman or a reflection or image of Brahman. They say that the soul is eternal and immortal. The later theories of identity (Aikya) or equality (Samya) or gradation (Taratamya) as between souls and Oversoul are not indicated therein.

### **DIFFERENT POSTULATIONS**

The philosophic systems accept Karma and transmigration and say that Karma leads to Sam-

sara. The stock-answer to the question why the soul should do Karma is that Karma is Anadi (beginningless) and is due to Avidya (ignorance or nescience). How could the soul which is pure Sachidananda become entangled in its opposite, i.e., Avidya which is Anrita-Jada-Dukkha (unreal and non-sentient and joyless) and which is the very antipodes of the soul as Sachchidananda (reality which is consciousness which is bliss), whether such Avidya is Anadi or not? Visishtadvaita asks Advaita how the one Brahman could become the manifold world or how the pure Chaitanya (consciousness) of Brahman could be obscured by Maya or Avidya, or how, when Brahman is the only being in existence, a second entity called Maya or Avidya could exist in or with it. But it forgets that a similar question can be asked about the blissful Atma (the individual soul) being veiled by Avidya.

As regards the world, the Advaita says that it is neither real nor unreal but is Anirvachaniya (indescribable). Visishtadvaita and Dvaita ask how there could be such a non-descript category and say that the world is real. Visishtadvaita says that Chit and Achit are the body of Brahman and that such body is Sookshma (subtle or unmanifest) in Pralaya (dissolution) but is Sthoola (gross or manifest) owing to creation, and that the unity of Brahman means only that there is only one such Brahman. But it may well be asked, why Brahman alone should always put up with a body and never be in a bodiless state, assuming the body and the body-consciousness, i

and when it likes. The Dwaita system postulates Panchabheda and affirms that God and universe and soul are separate for ever.

The various philosophic systems were formulated by master-minds. I shall briefly refer to them here and expound them in some detail in the subsequent articles.

### ADVAITA SYSTEM

The Advaita system was propounded by Sri Sankaracharya. A brief verse expresses its essence thus:

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

(Brahman is real; the world is unreal; and the soul and Brahman are one.)

Brahman in itself is Nirakara and Nirguna (without form or attributes). In relation to the universe it is Saguna (with form and attributes). Advaita takes its stand on the Maha Vakyas or great utterances, viz., Prajnanam Brahma [consciousness is God], Aham Brahma Asmi [I am God], Tat Twam Asi [That thou art], and Ayam Atma Brahma [This Atma is God]. Sri Sankaracharya says that, owing to Avidya, we impose the unreal universe on the Brahman and thus get caught up in the Samasara cycle. This is called by him Adhyasa, i.e., superimposition (Atasmin-tadbuddhih). Avidya is not negative but positive (Bhavarupam). The world is only a phenomenal reality (Vyavaharik-satya). We can only say that it is Anirvachaneeya (inexplicable, i.e., neither Sat nor Asat—real or unreal). This word does not imply that the world is a mere illusion or phantom or mirage or fiction or dream. Brahman is both the material cause and the efficient cause of the world (Abhinna-nimittopadana). The change of the apparently changing universe is only an apparent change, superimposed on the changeless Brahman (Vivartopadana). Karma leads to purity of mind, and Dhyana leads to concentration. Bhakti (devotion to God) comes naturally to the pure, concentrated mind and leads to Jnana which leads to Moksha or Jivanmukti (liberation even when alive). Upasana leads to Devayana and Krama-mukti (progressive liberation).

### RAMANUJA

Bhaskara's Bhashya (commentary) teaches the Bheda-Abheda system of philosophy. He belonged to the ninth century A.D. Then Srikanta wrote his *Siva-Visishtadwaita* Bhashya in the tenth or eleventh century. Appaya Dikshitar says that he preceded Ramanuja. Yadava Prakasa belonged to the eleventh century A.D., and taught a type of Bheda-Abheda system of philosophy. He was the Guru of Ramanuja. Sri Bhashya is the Bhashya of Sri Ramanuja (1017-1137 A.D.) on the 'Vedānta Sūtras'. It teaches that God has name and form and possesses infinite auspicious attributes (Ananta-kalyana-gunanidhih). He differed from his teacher Yadava Prakasa who taught the Bheda-Abheda system of philosophy.

Sri Ramanuja teaches that God is the material cause (Upadana-karana) and the efficient cause (Nimitta-karana) of the universe. Chit (souls) and Achit (matter) form His body. The souls are atomic (Anu) in nature and infinite in number. The universe is real. By Bhakti (devotion to God) and Prapatti (surrender) the soul gets the grace of God and goes by the Devayana (divine path) to Vaikuntha (paradise), and attains liberation. The liberated soul has the same bliss as God has (Niranjanah paramam samyamupaiti) but not the rulership of the universe (Jagadvyapara) which belongs to God alone. There is liberation only at death (Videhamukti). There is no Jivanmukti. The liberated soul rejoices in Dasya (obedience) and Kainkarya (service) to God. There are eighteen doctrinal differences between the Vadagalai school and the Tengalai school of Vaishnavism. The main differences are as follows:

**Vadagalai:** Lakshmi is Vibhu (infinite). Bhakti is for the Sakta and Prapatti is for the Asakta (those who do not worship the Goddess).  
**Tengalai:** Lakshmi is not Vibhu. Prapatti is for all.

### NIMBARKA

Nimbarka lived about 1162 A.D., after Ramanuja. His Bhashya on the 'Brahma Sūtras' is called *Vedānta Parijata Saurabha*. He taught the Dwaita-Advaita system. His view is that the soul

(Jiva), the world (Jagat) and God (Ishwara) are separate. The souls and the universe are dependent on God. In their subtle condition they are in God who alone existed before creation: thus there is Advaita (monism). When manifestation takes place they are separate: thus there is Dwaita (pluralism). The calm and pure mind can realize God in its Tureeya (fourth) state of consciousness. Thus in Samadhi the oneness of God and soul and universe is realized. The Bheda-Abheda system was the view of Audulomi who is referred to in the 'Brahma Sutras'. The analogy of ocean and wave is affirmed in this system. God is said to be both Saguna and Nirguna. He is the efficient cause and material cause of the universe.

#### MADHVA

Madhva (1199-1278 A.D.) says that everything is real. God is the efficient cause of the universe, Prakriti being the material cause. Madhva affirms the five differences (Pancha-Vedah), i.e., between God and soul, between God and nature, between soul and soul, between soul and matter, and between objects in nature. By Bhakti the soul attains God in Vaikuntha. But in Vaikuntha each soul has its own bliss and there is gradation of bliss among souls. Some souls are eligible for salvation (Mukti-yogya). Some are Nityasamsaris (eternally earth-bound). Some are damned for ever (Nitya-narakis). A well-known verse sums up the Dwaita system thus:

श्रीमन्मध्वमते हरिः परतरः सर्वं जगत्सर्वतो  
भेदो जीवगणा हरेरनुचरा नीचोच्चभावंगताः ।  
मुक्तैर्जसुखानुभूतिरचला भक्तिश्च तत्साधनं  
अज्ञादि त्रितयं प्रमाणमखिलात्मन्यैकवेद्यो हरिः ॥

#### VALLABHA

Vallabhacharya (1473-1521 or 1479-1532 A.D.) propounded the Suddhadwaita system of philosophy. According to him the soul is a part of God like a spark of fire. The world is real. Maya is the force or Shakti of Ishwara. The soul is deluded by Maya but is saved by God's grace (Pushti-Bhakti). God has infinite spiritual qualities. The scriptural statement, Nirguna, or without qualities, merely means that he has no mate-

rial qualities. The creation of the world is due to His Lila (sport). Parabrahman (Sri Krishna) is above Akshara Brahman from whom Prakriti emanates owing to His Lila and creates the universe. While the soul has embodiment due to birth, death is inevitable. This is due to nescience. But the soul is eternal. The souls are worldly or are devoted to Vedic Karma or full of love of God. These three classes are called Pravara, Maryada and Pushti, respectively. Pushti Marga is open to all.

#### CHAITANYA

Chaitanya (1486-1527) propounded the Achintya-bheda-bheda school of philosophy. He taught the worship of Krishna and Radha. His views follow those of Madhva. Hari is the omnipotent, supreme God. The souls are parts of God and are separate from Him. They are clouded by Prakriti and are liberated by Bhakti.

आम्नायः प्राह तत्त्वं हरिरिह परमं सर्वं किं रखाविष  
तद्विचारांश्च जीवान् प्रकृतिकुलुषितान् तद्विमुक्त्यभासान् ॥  
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्ति  
साधनं तत्प्रीत्यै च समुपदिशति जनान् गौरचन्द्रः स्वयं सः ॥  
आराध्यो भगवान् ब्रजेशतनयस्तद्गाम वृन्दावनं  
रम्या कचिदुपासना ब्रजवधू मार्गेण या कल्पिता ॥  
श्रीमद्भागवतं प्रमाणममलं प्रेमायुष्यो महान्  
श्रीचैतन्यमहाप्रभोर्मतमिदं तन्नादरो नः परः ॥

Bhakti has five stages, viz., Santa, Dasya, Sakhya, Vatsalya and Madhurya (as of a sage, a servant, a friend, a child, and a lover, respectively). By Madhurya Bhakti we can attain Goloka (the paradise of Krishna and Radha) and remain there for ever in eternal, infinite, supreme bliss. Baladeva's Bhashya on the 'Vedanta Sutra' is based on Chaitanya's teachings. It is called *Govinda Bhashya*.

Vijnana Bhikshu's Bhashya, *Vijnanamrita*, belongs to the sixteenth century A.D. *Srikara Bhashya* by Srikara Panditaradhy is based on the Veera-Saiva faith. In *Setu-Bandha* Bhaskararaya refers to a Bhashya based on Shaktism. It is not yet been traced.

(Serial to continue)

## Camaieu of a Saint

## —A MORNING WITH SWAMI SIVANANDA—

(Dr. Swami Sivananda-Hridayananda, MBBS, DO)

[The rainbow is the most colourful of natural phenomena. Those who have visited Rishikesh during the monsoons, will admit that rainbow at Sivananda Nagar is indescribably entrancing. The setting—the heaven-kissing Himalayas, the beautiful Ganga with her flowing blue gown and graceful curves, the gorgeous green carpet that is spread over the whole area—accentuates the natural charm of the rainbow.

The one-act play that follows is enacted in such a divine setting. Is it a drama? No. It is about the life of a divine being, Sri Swami Sivanandaji Maharaj,—the life that is as colourful as the rainbow, as entrancing and enchanting as all Nature's masterpieces put together. There is no monotony in his life. Neither is there any sharp corner to turn around. The many colours of his ceaseless divine activities in the service of Man as worship of God, blend into a Living Rainbow. Come, let us refresh our souls with a vision of this God-on-earth.

Near the entrance to the Sivanandashram a crowd of visitors has gathered. It is a mixed crowd of ladies and gentlemen, their attires of varied styles announcing their different nationalities. Yonder, near the terrace-entrance to the Sivananda Diamond Jubilee Hall, stand a group of monks, with a radiant person towering above them all. Swamiji advances towards the office accompanied by devotees.]

## SCENE 1.

(A visitor comes to meet Swamiji)

Swamiji: Om Namah Shivaya. Avoji Maharaj. Where do you come from?

Visitor: I am coming from Bombay, Swamiji, I am a Civil Engineer there. I have come to have your Darshan.

Swamiji: O! you are an Engineer! You must have built a number of bridges, I think. Now tell me what is that bridge that connects you with God. You don't know? I will tell you. It is the bridge of Immortality. Use the brick of aspiration, cement it with love and reinforce

it with faith and selfless service. Cross through this bridge and rest in God.

Visitor: Thank you, Swamiji. You are indeed the engineer of engineers. I have come all the way from Bombay to learn from you how to build this divine bridge. Kindly bless me.

Swamiji: Acchaji. Let us go to the office.

## SCENE 2.

[Inside the Hall there is a big table strewn with books. Near this there is a sofa in which the radiant Swami Sivanandaji is seated. In front of him are a number of typewriters, clattering away at the touch of shaven-headed, orange-robed youngsters. Papers, registers, books and shelves everywhere. This is the hub of a world-wide activity for the spiritual awakening of Man.]

Inmates: Bolo Sat Guru Maharaj Ki Jai.

Swamiji: Sishya Bhagawan Ki Jai.

(Swamiji starts prayer)

## Om Chanting

|                      |          |
|----------------------|----------|
| Apadbandhava         | Narayana |
| Anatharakshaka       | Sadasiva |
| Deena Bandho         | Narayana |
| Deena Natha          | Sadasiva |
| Karunasagara         | Narayana |
| Kripasindho          | Sadasiva |
| Bhaktavatsala        | Narayana |
| Mukti Dayaka         | Sadasiva |
| Adi Deva             | Narayana |
| Deva Deva            | Sadasiva |
| Achyuta Kesava       | Narayana |
| Sambho Sankara       | Sadasiva |
| Hari Om Hari Om      | Narayana |
| Hara Om Hara Om      | Sadasiva |
| Pahi Mam Trahi Mam   | Narayana |
| Pahi Mam Raksha Mam  | Sadasiva |
| Come, come, O Lord   | Narayana |
| Give me Darshan      | Sadasiva |
| Save me, protect me  | Narayana |
| Guide me liberate me | Sadasiva |

[Universal Prayer follows chorus chanting of Maha Mrityunjaya Mantra, Shanti Mantra, etc.]

*Swamiji:* Satyajnanam, distribute coffee and Dosa.

*Santosh:* Coffee Swamiji? You have written in your books that one should avoid coffee and tea.

*Swamiji:* That shows you have not properly understood me. Mere taking two cups of coffee or tea is not at all a hindrance to spiritual life, provided there is no craving or attachment for it, and if you are able to give it up any moment.

*(Sings)*

Tongue is not a fetter,  
Taste is not a fetter,  
Coffee is not a fetter,  
But the excited desire is a fetter:  
Know this point well.  
Ear is not a fetter,  
Hearing is not a fetter,  
Music is not a fetter,  
But the excited desire is a fetter:  
Know this point well.  
Eye is not a fetter,  
Form is not a fetter,  
Beauty is not a fetter,  
But the excited desire is a fetter:  
Know this point well.

*(Speaks)* This does not mean that you can indulge in coffee and tea. *(Sings again)*

|                                 |         |
|---------------------------------|---------|
| Eat a little                    | Govinda |
| Drink a little                  | Govinda |
| Don't take                      | Govinda |
| Strong coffee                   | Govinda |
| But take                        | Govinda |
| Mild coffee                     | Govinda |
| Once a day                      | Govinda |
| Be moderate                     | Govinda |
| In eating drinking              | Govinda |
| In everything                   | Govinda |
| Govinda Govinda Govinda Govinda |         |

*Swamiji:* Understood, Santosh? Om Tat Sat Santosh, now can you tell me who tastes the coffee?

*Santosh:* My tongue, Swamiji.

*Swamiji:* That is where you are mistaken. The individual soul, the Jiva, enjoys it through mind and the senses. Therefore: *(Sings)*

Find the knower  
Find the seer

Find the hearer

Find the taster

Nothing exists

Nothing belongs to me

I am neither mind nor body

Immortal Self I am

Hare Rama Hare Rama

Rama Rama Hare Hare

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

SCENE 3.

*(Enters a Western Lady)*

*Dr. Chellamma:* Swamiji, this is Dr. Mary Allan from London. She is a very able surgeon.

*Swamiji:* Welcome Doctor. Kindly be seated. Did you have a pleasant journey? Keeping good health?

*(To Satyajnanam)* O Ji! bring coffee and biscuits for the Doctor.

*Swamiji:* Doctor, you have performed many major operations, I suppose!

*Mary Allan:* Yes, Swamiji. Quite a number of them. Almost all the major operations.

*Swamiji:* How many Ego-Dectomy operations have you done?

*Mary Allan:* Ego-Dectomy??? What is it? I have never heard of it. *(Laughter)*

*Swamiji:* You don't know it? This operation is done here. It is the removal of the ego. Do you know the symptoms of this disease. They are lust, greed, hatred, attachment to sensual pleasures, craving for wealth, etc. Ego-dectomy not only cures diseases but it cures the 'disease' of birth and death also, and confers immortality and eternal bliss to the patient.

*(Sings)*

Self-sacrifice, self-surrender, self-denial—

These are the weapons to slay egoism.

I-lessness, mine-lessness, fearlessness,

Pridelessness, selfishness, desirelessness—

These are the results of ego-dectomy.

Sunaja Sunaja Sunaja Krishna.....

*Mary Allan:* O Swamiji, it is a most wonderful operation. I have come to you as a patient. Kindly operate on me *(sic)* and bless me with immortality.

*(To be continued)*

# Vivekachudamani

(Sri Swami Narayananananda)

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥४२३॥

423. If in a man there is the complete destruction of the knots of ignorance of the heart, how can such a detached person engage himself in selfish actions?

**Notes:** अज्ञान=ignorance, हृदयग्रन्थे=the knot of the heart; विनाशः=destruction; अदि=etc; अशेषतः=complete; अनिच्छोः=non-desirous; विषय=sense-objects; किम्=what; नु=indeed; प्रवृत्तेः=of engaging in; कारणम्=cause; स्वतः=naturally.

**Commentary:** Is it possible for a man with a light in his hand to grope any longer in the darkness which prevailed before? Can one who has eye-sight fall into a well on the wayside? Just as these things are not possible, a man of Self-realization cannot act like a man who in his ignorance is mean and selfish. Since the perfected being is detached to worldly objects, he is absolutely selfless. His actions will bear the mark of Self-knowledge. He will no longer tread the path to perdition. He will do no such action that will go against the rules of propriety. He will no more become the cause of his own destruction, as was the case when he was shrouded by the veil of ignorance.

वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।

अहंभावोदयाभावो बोधस्य परमावधिः ।

लीनवृत्तेरनुत्तिर्मर्यादोपरतेस्तु सा ॥४२४॥

424. Non-rising of desire for the objects of enjoyment is the culmination of dispassion. The complete non-rising of the egoistic sense of 'I-ness' is the culmination of knowledge, and the limit of withdrawal from the senses is the non-appearance of the mental modifications (in respect of the objects of enjoyment).

**Notes:** वासनानुदयः=the non-rising of desires भोग्ये=in the objects of enjoyment; वैराग्यस्य=of dispassion; तदावधिः=the limit; अहंभावः=egoism; उदयाभावः=non-rising; बोधस्य=of knowledge; परमावधिः=supreme height; लीनवृत्तेः=of merged desires; अनुत्तिः=non-rising; मर्यादा=limit; उपरतेः=of withdrawal; तु=indeed; सा=that.

**Commentary:** An echo of this verse is found in the *Bhagavata*, in the prayer of Prahalada to Lord Narasimha, and also in the celebrated *Panchadasi* of Swami Vidyaranya, in Chitradipa 285-6.

Prahalada was overwhelmed by devotion unto Lord Hari appearing in the form of Narasimha. He prays to the Lord!

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

त्वामनुस्मरतो नित्यं विषयान्मापसर्पतु ॥

(O Lord! let me have as much devotion unto Thee as the worldly people have love towards the perishable objects of the world.)

The strength of Vairagya or dispassion should be so great in the spiritual aspirant that he would not be tempted by anything in this world. Even the maximum joy of the world should cease to attract him. Even the happiness of Brahmaloка should not have the least charm for him. For such an aspirant only is the path of knowledge meant. Moksha is close at hand for him. It is nearer than even the breath that flows into him. The aspirant should not have even the least desire for enjoyment of any sense-object. The ego-sense should die a natural death. The mind should cease to function, as it were, no more induced by the desire for sense-pleasure. In other words, the mind should become extinct, beyond the least hope of resurrection.

## Religion and Modern Civilization

(A Report on Swami Chidananda's Discourse at Dehra Dun)

Swami Chidananda Saraswati, General Secretary, Divine Life Society, Rishikesh, gave an illuminating lecture on "Religion and Modern Civilization" in the city's Town Hall at Dehra Dun (sometime in February), at a meeting held in his honour, under the auspices of the National Cultural Association, the Dehra Dun Branch of the Divine Life Society, and the Dakshin Bharat Sangh.

Shri M.B. Ramachandra Rao, Director, Oil and Natural Gas Commission, Government of India, presided over the meeting, which was largely attended, representing people from every walk of life.

Welcoming the revered Swamiji, Shri M. B. Rao said that Swami Chidananda and his Guru, His Holiness Swami Sivananda Saraswati, represented a unique combination,—reminiscent of combinations like Shri Ramakrishna Paramahansa and Swami Vivekananda, Mahatma Gandhi and Pandit Nehru and similar others. A distinguished graduate of the Loyola College, Madras, and an erudite scholar of great distinction, Swami Chidananda, he said, belongs to a special category of saints and seers who have integrated a synthetic functioning of the head, heart and hand.

### PURPOSE OF RELIGION

Speaking eloquently on the above subject to a keen and receptive audience, Swami Chidananda referred to the wrong notions which even educated people cherished on the conception of religion. It has been said of religion that it was the root cause of all splits and factions in society. This was a thoughtless statement, he said. All the troubles and miseries that we see today in the name of religion are due to the gross neglect of the application of the practical and theoretical aspects of the tenets of religion. The main concept of every religion is the "ennobling of human nature." One has only to see through the pages of a daily newspaper to visualize the extent of anxiety, worry and misery that troubles humanity in general.

Religion is to serve to bring to the human mind a state of total happiness or bliss, a state of

perfection. We once enjoyed and belonged to a supreme order of existence, but today we have lost that supreme consciousness of bliss and are living in a different plane of existence. It is here that religion gives us a very systematic and scientific method of regaining that lost consciousness of bliss. This is what is contained in Milton's immortal work, *Paradise Lost*, and this is what is contained in the Holy Bible, too,—speaking of the fall of the original Man.

Religion is not some imaginary theory that speaks of some salvation for man after death. It is there to serve you here and now, to give you a new kind of joy, never before experienced by you. It has however to be given a fair trial by every individual.

Educated people often say that religion cannot stand before modern civilization. They try to rub religion against the touchstone of modern civilization and then accept it as worthwhile if only it answers to the test. The question is not whether religion can stand the test but, on the other hand, the question is one of determining the touchstone itself. Are we to test religion on the touchstone of modern civilization, or are we to rub modern civilization against the touchstone of religion?

### EVALUATION OF CIVILIZATION

Speaking on modern civilization, he said that it is just but a passing phase in man's existence on earth. It is never perfect, nor could it ever be. Its development had always been outward and unilateral, for if there was progress on one side, it was always followed by retrogression on other sides. It never aimed at probing into the mysteries of life on earth, connected with man; it never made research into the inward current that sustains man and his activities, that inward force that constitutes the mind of man. It has given us a lot of press-button advancement, but far from ennobling and elevating the nature of man, it is today driving man towards making him more and more of a jungle beast.

The strongest man, who is most unscrupulous and ruthless, is the only qualified person to be-

come a dictator. The capacity to inflict the greatest misery on the largest number in the quickest possible time is the passport for dictatorial leadership. The greatest blunder that man is committing on earth today is his search for conquest of all outward forces and space, while totally neglecting his own inward nature and remaining blind to the acquisition of a perfect mastery of his own mind, which is the only prime force behind man's advancement in science. The result of such gross neglect of man's supreme and godly nature is only perversion, and where wisdom should prevail, we see perversion reigning in the affairs of men.

### RELIGIOUS EDUCATION

Religion alone can rescue mankind from the catastrophic crisis which may engulf mankind any time. Religion alone is capable of moulding the moral fibre of man. Swami Sivananda Saraswati once stated that we should not depend upon schools and colleges to impart this religious edu-

cation to our children and that we should not even expect the Government to help us in this matter. This moulding of human nature into building up a perfect and divine man has to be done within the four walls of one's own home. The responsibility to train the young ones rests on the shoulders of the father and the mother. This work of dynamic transformation of man has to start in the home first, so that the grown-up child of tomorrow might establish a better life in the world, with an attitude based on amicability and goodwill and strengthened by living a life of practical goodness and wisdom. A life of virtue, goodness, forbearance, sacrifice, tolerance and love is the only assurance of peace and happiness to both the individual and the world at large.

The meeting terminated with a vote of thanks by Miss Pushpa Anand, of the Mahadevi Kanya Degree College.

(Frontier Mail)

## Ashram News and Notes

### SHIVARATRI

The holy Shivaratri was observed at Sivagandanagar on 7th and 8th March. The function began on the morning of the 7th, with special prayer, group meditation and Sankirtan, conducted by Sri Swami Chidananda. At 9.30 a.m., there was Panchakshari Havan at the Viswanath Mandir, and at noon Sri Swami Sivanandaji Maharaj gave Mantra Diksha to some aspirants and initiated into the order of Sannyasa four spiritual seekers who are now known as Swamis Ramakrishnananda, Ramachandrananda, Vitthalananda, and Lalitananda.

At the Viswanath Mandir, Akhanda Sankirtan of the Panchakshari Mantra was begun at 12 noon, which continued throughout the night and concluded in the early morning next day. The Temple was beautifully decorated and colourfully illuminated. Among the participants were quite a few devotees who had specially come to attend the Shivaratri Vrata from different places. Simultaneously, at the evening Satsanga, at

Satsang Bhavan, a special programme of music performances, instrumental and vocal, besides Nama Samkirtan, was conducted till about midnight in the sacred presence of Sri Swami Sivanandaji Maharaj.

An elaborate all-night Puja, with chanting of Rudra Chamakas, Abhishekas and Archanas, punctuated by frequent Aratis with pealing of bells, clanging of gong, moaning of conches, and sonorous, reverberating chanting of Mantras, was held under the guidance of Sri Swami Shuddhananda, chief of ceremonies and Head Rawal of the Viswanath Mandir. The Vrata of Shivaratri terminated in the morning of the 8th, with final Arati and distribution of Prasad.

### OBITUARY

His Holiness Sri Swami Sadanandaji Maharaj, who is well-known to the readers as a regular contributor to this magazine, attained Mahasamadhi here in the holy Brahmanuhurta on Sunday the 15th March. He had been ailing

from cancer since more than two years. He was 69.

Swami Sadanandaji came in contact with Sri Swami Sivanandaji Maharaj in 1945 soon after his retirement as a professor of the Presidency College, Madras. (His Purvashram name was C.V. Narayana Iyer.) He was initiated into the order of Sanyasa in December 1949, and was a brilliant Professor of Raja Yoga at the Yoga-Vedanta Forest Academy since its inception. His *History of Saiva Siddhanta*, published by the University of Madras, is an outstanding work on the subject. He also distinguished himself through his *Commentaries on the Narada Bhakti Sutras* and his essays on Sri Swami Sivananda's *Siva Gita*. He was also the compiler of the first elaborate volume on the *Philosophy and Teachings of Swami Sivananda*. Swami Sadanandaji was associated with the Bharatiya Vidya Bhavan, Bombay, as a Gita Professor, for a brief period in 1955. He went to Malaya in 1956, where he did commendable evangelical work for some time. May his soul rest in peace!

#### DISCOURSES, MUSIC PERFORMANCES, ETC.

The following were among those who spoke on different spiritual topics at the Ashram's Satsanga, during the month of March: Sri Venkatakrishna Pillai, Vice-President of the Tanjore Branch of the Divine Life Society and a distinguished Congress worker; Sri Ramanathan Chettiar, of Malaya; Sri D. V. Rajan, Secretary of the South Calcutta Branch of the Divine Life Society; and Major-General A.N. Sharma (retired).

Srimati Yogeshwari, an artiste of the Kuala Lumpur station of Radio Malaya, gave vocal and violin recitals of Karnatik ragas, in the second week of March.

Yogiraj Subramania Bua, chief of the Palghat Branch of the Divine Life Society, gave a masterly demonstration of Yogasanas, Mudras, Bandhas,

Kriyas and Pranayamas, on the 9th.

Mrs. Julia Boldrini and Mrs. Margerita Roveda, of Locarno, Switzerland, left for home on 3rd March after having stayed at the Ashram for over a month, undergoing training in Yoga. They were each awarded the titles of *Hatha Yogi* and *Guru Bhakti Ratna*.

#### VISITORS

A party of devotees from Malaya visited the Ashram in the second week of March, among them Sri Ramanathan Chettiar.

Sri Swamiji Maharaj received a batch of about 20 Government officers on the 8th, among them Sri Raghavachari, Chief Secretary to the Government of Kerala.

The following are the new visiting Sadhaks from abroad, now staying at the Ashram: Srimati Durgavati, of Malaya; Sri Leon Bensimon, of Israel; Sri Cameron Willison, of Australia; and Sri Anthony K. Mensah, of Ghana.

Mentioned below were among those who visited the Ashram during the month under review: Srimati Chandravati Singh, and family, of Gaya; Sri B.N. Kaul, United Nations Representative-designate in Jordan, and Mrs. Kaul; Sri S. V. Ramaswamy, Deputy Minister of Railways, Government of India; Sri Narayanswami Chetty, President of the Tanjore Branch of the Divine Life Society; Sri Hiroaki Nagase, of Japan; Sri Feng-Mean, of Cambodia; Mrs. J. Stotz, of West Germany; Srimati Ambujammal, President of the Srinivasa Gandhi Nilayam, Madras; Dr. Jayalakshmi, Director of Women's Welfare Board, Madras; Col. M.K. and Mrs. Rao, New Delhi; the Hon'ble Sri V.T. Sambanthan, Minister of Health, Federation of Malaya; Major-General A.N. Sharma (ret'd.), New Delhi; Sri Justice J.L. Kapoor, Judge of the Supreme Court of India, and Mrs. Kapoor; Sri Govind Ram Kapur and family, of Srinagar, Kashmir; and Seth Phul Chand Jain, of Bombay.

#### NOTICE

The reader is requested to quote his or her number, (which is given on the wrapper of 'the Divine Life') when writing to the Manager of the Circulation Department of the Magazine.

# TO THE READERS

*ceased Immortal Self,*

*Salutations.*

We have great pleasure in bringing to your good self's kind notice that we once again look forward with interest and enthusiasm to celebrate and commemorate the forthcoming SEVENTY-THIRD birthday of our Guru Maharaj, His Holiness Sri Swami Sivananda Saraswati. As Sri Gurudev himself has quite often remarked, in celebrating the birthdays of saints and sages, we do not so much emphasize on their earthly existence as on the supremely glorious spiritual ideals which they live and symbolize, and on the priceless quality of their all-encompassing service for the good of the world that constitutes their life-breath.

That many more yet be inspired through the experiences of the blessed ones that have had the opportunity of coming in contact with Sri Gurudev, and that such of them may also have the benefit of exchanging their individual responses to the fathomless and yet endearingly effable, spiritually gorgeous and yet deeply humane personality of the Master, we are once again bringing out a Birthday Commemoration Number of 'The Divine Life,' for inclusion in which we would very much appreciate pertinent articles from the readers, and we request that they may be sent at the earliest, together with a copy of the contributor's photograph.

May God bless you.

With regards and good wishes,

Swami Krishnananda

Secretary, Divine Life Society,

P. O. Sivanandanagar, Rishikesh, U. P.

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## NEW SIVANANDA PUBLICATIONS

ESSENCE OF PRINCIPAL UPANISHADS is the finest of the latest works of Sri Swami Sivananda, based on the teachings of Isa, Kena, Katha, Prasna, Mundaka, Taittiriya, Aitareya, Chandogya, Brihadaranyaka, and Svetasvatara Upanishads. (Rs. 2)

SADHANA CHATUSHTAYA is another excellent work on the four-fold preparatory path of Jnana Yoga, namely, Viveka, Vairagya, Shat-Sampatti, and Mumukshutwa. The second part of the work contains a collection of 73 inspiring letters to aspirants by Swamiji. (Rs. 3)

VIGNETTE OF SWAMI SIVANANDA is the latest biographical work by Srimati Sarada Devi, which emphasizes mainly the characteristics of the Swami, his contribution to Indian culture, the place where he lives, and a wide range of his teachings. The second part of the work contains a collection of 34 inspiring letters by Swamiji. (Rs. 3)

LIFE AND TEACHINGS OF LORD JESUS is a remarkable work of Sri Swami Sivananda on the greatest living example of Christianity, interpreted by a saintly mind, with a new vision and deep understanding. (Rs. 3)

DOON LECTURES is a collection of a number of inspiring discourses on diverse spiritual topics, including ethics and character-building, educational reform and national idealism, given by Sri Swami Sivananda at various centres in the city of Dehra Dun during his sojourn there in November-December, 1950, and on his numerous visits in 1955-56. Chronicler: Swami Venkatesananda. (Rs. 3)

The following PAMPHLETS have been issued during the month of March: *Morning with Sivananda* (One-Act Play), by Swami Sivananda Hridayananda; and *Karmas and Disease*, and *Maha Yoga*, by Sri Swami Sivananda. (Price 25 nP., 25 nP., and 50 nP., respectively)

## TITLE - AWARDS

The following titles have been awarded to those mentioned, respectively, by Sri Swami Sivananda, on behalf of the Yoga-Vedanta Forest Academy, Sivanandanagar:

*Chitra Kala Ratna*: Nand Singh, Dehra Dun; *Seva Samrat*: N.S.V. Rao, Rajahmundry; *Villu Pattu Praveena*: S.P. Pitchai Kutty, P.M. Balakrishnan, M. Meenakshi Sundaram, S. Ayyappan, M. Poovalingam, and M.M. Meera; *Villu Pattu Visharada*: S.P. Pitchai Kutty; *Laya Visharada*: M.M. Meera; *Bachelor of Psychology (B. Psy.)*: R. Galsworthy, Brooklyn; *Bachelor of Hatha Yoga (BHY)*: P. Subbiah; *Maharshi*: Yogi Shuddhanda Bharati; *Sahitya Bhushan*: Chaman Lal Chopra; *Hari Katha Kesari*: Manicka Rao Megharaj; *Hari Katha Jyoti*: Subhadra Bai; *Ramayana Pravachana Jyoti*: T. Srinivasaraghavachariar;

*Dhyana Yogi*: Sivananda Umananda, Australia; *Vinoda Kala Kushala*: D.K. Sen, Lucknow; *Adi Kavya Parangata Vidya Sagara*: Sundaresa Sastrigal; *Member of the Sivananda Gyana Sabha (MSGs)*: Vinoy Vihari; *Venugana Visharada*: N. Swaminathan, and N. Radhakrishnan; *Gita Ratna*: Sobha, and Rama; *Danta Chikitsa Siromani*: Tek Chand Khattar; *Bhishak Ratna*: Dr. Prahlad; *Vedanta Samrat*: Narsinghdas Varma; *Sangita Sudhakara*: S.A. Prema Sundari; *Sangita Jyoti*: D. Panchapagesan; *Sankirtan Jyoti*: Gomati Rajangam; *Jalataranga Jyoti*: Pratapji; *Mridanga Jyoti*: A. Krishnamurthy;

*Hari Katha Kalakshepa Jyoti*: A. V. Kuppu-

swamy; *Katha Kalakshepa Ratna*: Saraswati Amma; *Rangasaj Ratna*: Rajindar Singh, Kishan Lal, and Edward Daniel; *Gita Pravachana Keshari*: P.N. Ganapathy Iyer; *Sanatana Dharma Pravachana Praveena*: Paramananda Mehra; *Pravachana Keshari*: Narayana Dikshitar; *Pravachana Praveena*: Rajan; *Tiruppugarch Jyoti*: K.P. Kothandaraman; *Gayaka Sarvabhauma*: Chembai Vaidyanatha Bhagavata; *Harmonium Visharada*: Manicka Rao Megharaj; *Deva Bhasha Praveena*: Kusum Haridas; *Gottu Vadya Samrat*: K.S. Narayana Iyengar; *Gottu Vadya Kala Nidhi*: K.S. Narayana Iyengar; *Gutter Jyoti*: S. Das; *Tala Vadya Nipuna*: T.N. Dravyayam, and Parameswaran;

*Nataka Kala Bhushan*: M.V. Krishna Rao; *Shilpa Kala Ratna*: Brij Mohini Anand; *Ramayana Gayaka Ratna*: Sivananda Amar Jyoti; *Hasta Rekha Visharada*: Prem Shankar Dave; *Nritya Kala Ratna*: Niraja, and Nalini; *Jnana Yajna Ratna*: Chandulal Patel; *Sant Siromani, Netra Chikitsa Samrat*, and *Sarva Yoga Sarvabhauma*: Swami Sivananda Hridayananda; *Master of Vedanta Philosophy*, and *Master of Integral Yoga*: Dr. P. V. Marchesseau, Paris; *Vidyut Kala Ratna*: Ram Avatar Anand; *Siva Pada Sevananda*: M.V. Nagaraja Rao; and *Jnana Bhashakara*: Y. Mahalinga Sastril.

(1957-58 List concluded)

## SIVANANDA SCHOOLS OF YOGA IN NORWAY

The Sivananda School of Yoga at Oslo has now 142 active members on its roll. Because of large attendance, the School has now moved to 42 Oscarsgt, where more space for training is available. The number of classes are now eight, and the roll of attendance is expected to increase when it is possible to rent more rooms for training purposes. The School has also started a correspondence course for the benefit of those residing outside Oslo. The ages of students vary from 12 to 68.

A new Sivananda School of Yoga has recently been opened in the city of Drammen, in Norway, with 25 students on the roll currently. The founder of this Yoga School is Sri E. Kulsrud, who is also the founder of the Yoga School at Oslo. The School at Drammen is situated at Drammenstidende, and Sri Jorun Torp and Mrs. Grotting are taking a keen interest in its activities.

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